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THE MORMON'S

"ONLY WAY TO BE SAVED NOT THE WAY TO BE SAVED;"

OR,

THE PLAUSIBLE LOGIC OF MORMONISM REFUTED.

A REPLY TO LORENZOW SNOW'S "ONLY WAY TO BE SAVED."

"Believe not every spirit, but try the spirits" (1 John iv. 1).

MORMONISM has many errors. It appears very wonderful they ever could have been palmed upon any generation of men, especially that they should have gained the professed credence of so many in this the nineteenth century. It has, however, its plausible side, and professes to give logical evidences of its truth from the Scriptures, so that many unsettled persons, who have little knowledge, are led astray, and become the dupes of Mormonism.

MORMONISM AS A METHOD OF SALVATION CONSIDERED.

What must I do to be saved? is the most important question which can be asked. It was asked by a Macedonian jailer nearly 1900 years ago, and is now the language of the inquiring and penitent sinner. How may I be saved? is a most solemn question; and one of the authorities of the church of Latter-day Saints professes to give an answer to it. The small tract alluded to is entitled, *The only way to be saved*, and was written by Lorenzo Snow, a missionary from America, and president of several of their foreign missions. This tract is headed by this very excellent proverb, "He that judgeth a matter before he heareth it, is not wise." To which it may be well to add several other passages of Holy Writ, to keep us from going astray. "Prove all things: hold fast that which is good" (1 Thess. v. 21). "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (1 John iv. 1). "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," &c. (Matt. vii. 15–20).

If, however, we are to prove the Mormon method of salvation, we must have a rule by which to try it. If we wanted to try a coin, whether it was counterfeit or real, we must have a gauge to measure it, or scales to weigh it. The scale in which we should weigh every *ism* is God's written word. "If they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). Our Saviour appealed to the Old Testament for proof of his doctrines, and of his Messiahship. To the Jews he said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me," John v. 39. Peter, the apostle of the Jews, always referred them to the written Scriptures for proof. On the day of Pentecost, he stood and proved from the Scriptures that Jesus was the Messiah. And, in his first epistle, he says, "If any man speak, let him speak as the oracles of God" (1 Pet. iv. 11). And in his second epistle he tells us, "We have also a more sure word of prophecy; whereunto

ye do well that ye take heed" (2 Pet. i. 19). It was out of the Scriptures that Philip preached to the Ethiopian eunuch of Jesus. Paul's manner was, we are informed (Acts xvii. 2, 3), to go into Jewish synagogues, and there reason out of the Scriptures, "opening and alleging that Christ must needs have suffered, and risen again from the dead," &c. In Acts xvii. 11, we read of the Bereans, who did not believe even the apostle Paul upon his mere *ipse dixit*, but went home to examine if his doctrine were in the Scriptures; and the sacred writer, so far from blaming them, commends their example as worthy of imitation. Paul in his epistles constantly refers to the Scriptures; and in writing to Timothy (iii. 16, 17) he says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfect, thoroughly* furnished unto all good works," 2 Tim. iii. 16, 17.

From these remarks we infer that the plan of salvation has been always the same, and its doctrines have been based on incontrovertible evidence. Each subsequent writer refers to preceding writers; and Paul tells us, in his epistle to the Galatians, that if an angel from heaven preach any gospel than the one he had, it was not from God; and he proves by many arguments, both in his epistle to the Romans and Galatians, that the gospel he preached was the one spoken of and pointed to in the Old Testament.

Although Mormons profess to have received many revelations from God—especially the book of Mormon, and the book of the doctrines and covenants—yet they carefully keep these back when seeking converts to their system, and use arguments (if such they can be called) from the Bible to establish their doctrines and pretensions. The Bible, like every other rule, may be perverted to an awful extent. Truth is not always so apparent as we may not easily slip into error. Error may be easily dressed in such a garb as to appear more true than truth itself. Much of the Mormon sophistry consists in using words in indefinite and ambiguous senses. First, in some peculiar, and then in a popular sense—in explaining portions in a literal sense, which are obviously to be understood in a figurative or metaphorical sense.

The explanation of the Mormon plan of salvation is a strange jumble of words, under which are hid many fallacies. A person familiar with the Scriptures will of course have his preconceived notions from certain prominent passages. He would expect in a treatise of this kind to find special reference to the merits and mediation of Christ as the great procuring cause of our justification—to find reference to faith in that mediation, as the only means of our obtaining salvation—to find reference to the Holy Spirit, as the renewer and sanctifier of the heart. This would especially be the case if he were familiar with such passages as these: "God so loved the world, that he gave his only begotten Son," &c. (John iii. 16). "I am the way, and the truth, and the life: no man cometh unto the Father, but by me" (John xiv. 6). "There is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9). "Marvel

not that I said unto thee, Ye must be born again" (John iii. 7), &c. Such a person would find very little in the essay alluded to in accordance with his previous notions. Elder Snow has not thought it important to advert to cardinal doctrines, but has confined his attention to a few points peculiar to Mormonism. He has laboured with a great deal of perverted logic to prove that external works, as well as internal works, are necessary or essential to salvation. The outward works he explains as necessary to salvation now, are baptism by immersion by Mormon authority for remission of sins, and having Mormon hands laid upon us for the gift of the Holy Ghost. He does not explain the nature of the Holy Ghost; but another elder has blasphemously explained this Divine person, as he has the other persons of the Holy Trinity, to be material, only with this difference, the Holy Ghost exists without a body, in vast immeasurable quantities of matter.* So that Mormonism might be tested by certain physical laws. If a baptized Mormon weighed no heavier for having hands laid upon him, it would itself be a disproof of the system. Elder Snow has not explained to us what he means by inward works, except to say that by these he means repentance and faith. He has not told us whether these do not include certain outward works —whether a man could truly repent of being in the wrong road without seeking the right—whether a man could believe his house on fire, and not try to escape from it. Instead of proving that every man must bring forth fruits meet for repentance, by ceasing, as far as he knows, to do evil, and learning to do well, he labours hard to prove that Mormon baptism is essential to salvation. Many are willing, like the Pharisees and Sadducees of old, to be baptized, but not willing to forsake evil (see Matt. iii. 7–12). To submit to an outward ceremony is easy, but to decide for Christ is a much harder thing. It was well said by a certain divine, Repentance is up-hill work, sinning is down-hill work.

Instead of quoting sentences from Mr. Snow, to show the logic of the Mormons, perhaps it will be better to exhibit the chief of his arguments in syllogistic order. It is an advantage to consider arguments without the mass of words with which they are frequently dressed. When exhibited in their naked form, the fallacy is often seen at once; at other times, in ambiguous words is contained a snake in the grass that must be carefully hunted out. Mr. Snow's argumentation is nearly as follows. We shall give a few remarks on each argument as it is advanced, and then make some remarks to show the fallacy of the chief dogma of Mormonism connected with their plan of salvation—we allude to baptism for remission of sins:—

MORMON ARGUMENT FIRST.

"There are certain rules and principles by obedience to which only man can be saved.

"These rules and principles include external works, especially baptism for remission of sins.

"Therefore no one can be saved without baptism."

* See *The Kingdom of God.* Part I. By Orson Pratt.

The first proposition is true, but not in the sense Elder Snow would lead us to think he means—that is, not meritoriously—for God justifies him who worketh not (Rom. iv. 5). With reference to the second proposition, it requires much greater proof than Mormons bring, as we shall hereafter show.

Mormon Argument Second.

"Whatever rules are established by God, cannot be dispensed with.

"Outward works, such as baptism by immersion for the remission of sins, and having hands laid upon us for the gift of the Holy Ghost, have been established by God as necessary.

"Therefore they cannot be dispensed with."

This argument completely falls to the ground when we consider some rules or ceremonies which have been established by God have been dispensed with; for example, the whole ritual and ceremonial law has been done away in Christ; and it remains for Elder Snow to show whether the ceremonies he speaks of were established by God, or by Joseph Smith.

Mormon Argument Third.

"The same steps as the Old and New Testament saints took to obtain spiritual blessings, we must take.

"They performed outward works. Abel performed the external work of offering a sacrifice; Noah of building an ark; Naaman of washing seven times in Jordan; the whole mass of the Jews in offering sacrifices and attending the ceremonial law. Under the gospel dispensation baptism was submitted to.

"Therefore we must be baptized."

This argument is refuted by the remarks made upon the last, is a strange muddle of words, and is contradicted by the whole of the epistle to the Romans and Galatians. Elder Snow reasons as if Noah were saved by the waters of the flood, rather than by the ark; Naaman saved by the waters of Jordan, rather than by the power of God; Paul by washing in baptism, rather than by Christ. A child might refute such logic as this.

An important argument is founded upon John iii. 5.

Mormon Argument Fourth.

"The Scriptures always give the exact order of things.

"In John iii. 5, it is said, 'We are to be born first of the water, then of the Spirit,' which means we are first to be baptized, and then have religion.

"Therefore those who teach that we are first to get the Spirit, and then be baptized, are wrong."

He does not prove that being born of water means baptism, except that he says it resembles immersion. It is plain, even to the Mormons, that it cannot be taken literally, and so does away with their boast of taking all passages in a literal sense. It is clearly proved to be a metaphor by a comparison with other parts of Scripture. Take Matt. iii. 11. Will the Mormon say he understands this pas-

sage literally, and in exact order that we are first to be baptized with the Holy Ghost, then with literal fire? Would any Mormon like this method of baptism? And if we are to be baptized with water, then with the Spirit, how can we be first with the Spirit, then with fire?

The following is the chief argument of Mormonism for their baptism:—

Mormon Argument Fifth.

"Peter on the day of Pentecost preached the correct method of salvation.

"He says (Acts ii. 38), 'Be baptized for the remission of sins.'

"Therefore baptism is essential to salvation."

In nearly every place they leave out the most important words in the passages referred to. Peter does not so much connect remission of sins with baptism, as with the name of Christ. This is clearly seen by Peter's remarks in the fourth chapter of Acts, before the Jewish Sanhedrim:—"There is salvation in no other but in Christ." He nowhere says that either baptism or circumcision were essential ordinances, but calls upon his audience to be baptized, by way of professing their belief in Jesus as the Messiah.

We shall not follow his arguments for immersion, although we believe sprinkling or pouring equally valid baptism. Immersive baptism does nothing for Mormonism, except it may unsettle a person who has not been immersed. It proves nothing for Mormonism, except it can be shown that Mormon baptism is valid and binding.

We pass on to notice their arguments for the ceremonies of laying on of hands, and for their authority to administer these ordinances.

Mormon Argument Sixth.

"The same ceremonies as were observed in the apostle's time are binding now.

"One of those ceremonies was the laying on of hands for the gift of the Holy Ghost, therefore we should observe that ordinance."

In proof of this, we are referred to Matt. xvi. 18; to several instances in which the apostles laid on their hands; and to Heb. vi. 2, where among first principles named is laying on of hands. And it is mentioned as one of those things we are to leave. Whenever the apostles performed this sign, miraculous gifts were conferred, of which Mormon miracles are a mockery, and of which now there is no need. It is quite ridiculous to talk of the gift of the Holy Ghost being conferred, when we consider that the Mormons explain this gift to be particles of matter.

Mormon Argument Seventh.

"The same blessings which followed in the apostles' time will follow now, if administered by legal authority.

"The sick were healed, and the Holy Ghost communicated.

"Therefore these blessings will follow now."

If Mormons were to be tested by their own reasoning, they would be found awfully wanting. Three years ago the road from Council's Bluffs to the Salt Lake was one common grave-yard with the thousands of Mormons who died in the snows.

The argument of greatest consequence to the Mormons is the following; without this all their other reasoning goes for nothing:—

Mormon Argument Eighth.

"No ordinance is valid unless administered by those possessing authority.

"Immediate revelation only gives authority to administer these ordinances.

"Mormons only have immediate revelation, and they only can baptize and lay on hands."

Elder Snow tells us that baptism, &c., will not have the same effects unless administered by them. Elder Moses Martin tells us that "no man has a right to administer the ordinances of the gospel unless he is delegated by immediate revelation from God; and although he might baptize an individual a thousand times, that person would not be a member of God's church or kingdom, any more than Henry Clay would be president of the United States if appointed by the king of France."*

The chief and first point Mormons seek to teach is, that baptism by immersion is essential to salvation; and then that no baptism is valid but theirs. There is a large number of persons who have a smattering of religious knowledge, but have not been instructed concerning baptism; such persons are easily led away by the plausibility of the foregoing arguments.

We shall now prove that no form of baptism is essential to salvation, and that particularly Mormon baptism cannot be.

There are many forms of baptism practised—Romanists baptize with water, oil, salt, and spittle; some sprinkle, and some pour, and some immerse; some baptize infants, others adults, but no form is essential to salvation, in the sense that we could not be saved without it. Baptism cannot be essential, because the dying thief was not baptized, and yet Christ said to him, "To-day shalt thou be with me in paradise." Mormons say others are not dying thieves, if he were. This is only waiving the question. Baptism is either essential to every man's salvation or not. Mormons deny that paradise means heaven, but it means hades, a place of invisible spirits—a middle place—the place where Christ went to, as mentioned in 1 Peter iii. 19. But wherever Christ went and preached by his Spirit, it was in the days of Noah, and so could have nothing to do with the thief upon the cross.

We have instances of persons being converted before baptized, therefore it cannot be essential. Cornelius received the gift of the Holy Ghost before he was baptized. Peter did not preach to him remission of sins through baptism, but through Christ. After he had received the Holy Ghost, he commanded him to be baptized (Acts x).

We have also instances in Scripture of persons who were baptized and yet not converted. Simon Magus was baptized even by apostolic authority, and yet declared to be still in the gall of bitterness and

* See *The Fulness of the Everlasting Gospel.* By Moses Martin. Page 10.

bond of iniquity (Acts viii. 23). How many, like Simon Magus, have been baptized by every kind of form, not excepting even Mormonism itself, and yet live unholy and ungodly lives. If the thing signified follows from the rite, how is it that so many baptized Mormons have been expelled from them? These things prove that baptism cannot be essential to salvation.

Mormons profess to bring the doctrine of baptism for remission of sins out of the Scriptures, where there is not even the shadow of it. If taught anywhere in the Scriptures, we might expect it to be taught by Jesus Christ. He nowhere, in his discourses or parables, connects remission of sins with baptism, but connects this blessing with faith in his mediation (see John iii. 14-16; Luke xxiv. 46, 47; John x. 7, &c). It is true that he told his disciples to go and disciple all nations, baptizing them in the name of the Divine Trinity (not, however, in the Mormon trinity). Although Christ says, "He that believeth, and is baptized, shall be saved," he nowhere says, He who is not baptized by such a form will perish.

If this doctrine were true, we might expect to find it in Paul's writings; he wrote no less than thirteen of the New Testament epistles, and some of which expressly treat of the plan of salvation. We look in vain to his epistle to the Romans for any remarks about baptism being essential to salvation. He brings many arguments to show that external works, or internal, cannot justify us, but that we must be saved through faith in Jesus Christ. He only mentions baptism in a mere allusion, which some construe for and some against immersion. In the church at Corinth some began to hold improper views of baptism; and Paul, in his writing to them said, he thanked God he had baptized none of them except Crispus and Gaius, and the household of Stephanus, lest they should rest upon baptism for salvation rather than upon Christ. He declares to them that he was determined to know nothing among men save Christ and him crucified. Christ had not sent him to baptize, but preach the gospel. Paul, when referring to his own experience, does not glory in baptism, or in any other ceremony, but in the cross of Christ.

It is a perversion of Scripture to say Peter taught this doctrine. We have already exploded the Mormon view of Acts ii. 38; but we observe, if baptism had been essential to salvation, we might expect Peter to refer to it every time he mentions salvation. He would surely refer to it more than once. When before the Jewish Sanhedrim, he says, there is no salvation without Christ, but never says without baptism (Acts iii. 19; iv. 10–12; x. 43). In his epistles he speaks of our being redeemed by the precious blood of Christ, but never of our being saved by baptism. 1 Peter iii. 21, has been explained by Mormons to mean this; but the apostle distinctly says, he does not there mean the putting away of the filth of the flesh; or, in other words, "water baptism."

The doctrine of immersive baptism being essential to salvation, is at variance with the character of God as a God of love. Can we suppose all unbaptized heathens, Jews, Quakers, together with the millions who died before the Mormon gospel came, to have perished? Such a supposition is monstrous. The Mormons, to get rid of the

difficulty, have invented an absurd theory upon 1 Cor. xv. 29. Paul was there reasoning upon the resurrection, and says, as so many were becoming martyrs by professing Christianity by baptism, what was the use of being baptized if Christianity were not true. Mormons, however, explain this verse, that if any Mormon has a relation, or friend, who has died without Mormon baptism, he can be baptized for him, and this will avail to his salvation!

If no particular form of baptism is essential to salvation, Mormon baptism, we may be sure, is not, *for it is baptism in the faith of a material God, Christ, and Holy Spirit.* God is described upon Mormon authority to be only a superior man; to be possessed of body, parts, and passions like ourselves; to be neither all-mighty, nor all-knowing, nor everywhere present, nor unchangeable, but to need officers under him —for instance, Bingham Young at the Salt Lake, Orson Pratt in England, and Lorenzow Snow in France, &c.—to superintend his affairs. Those who hold such views must have strange notions of the government of God, and of the atonement, and of the work of the Holy Spirit. And if baptized into these views, their baptism can be of little worth, because it is against common sense, as well as against the word of God, and if they were baptized a thousand times into such a creed, it would profit them nothing.

Mormon baptism is objectionable, because its validity is only attested by pretended revelations and miracles. These have again and again been shown to be false, and even many of them ridiculous. Many of the Mormon revelations are in opposition to the Bible and Paul. And he says, "if we or an angel from heaven preach any other gospel than that which I have preached, let him be accursed." When men pretend to have revelations, to have spiritual wives, &c., we can easily guess where such revelations come from. From Deut. xiii. 1–4, we learn, that if a false prophet works miracles, yet we are not to believe him unless his doctrine be according to the Scriptures. It was to be one of the marks of error, that it was to come with lying wonders and working miracles (2 Thess. ii. 9). If Mormon teachers can give no better proof of their sole authority to administer gospel ordinances, we must declare such administrations to be perfectly invalid, and without authority.

Should any have been led away by the sophistries of Mormonism, we would entreat such to look more minutely into the subject; to look not merely at what lies on the surface, but to understand the foundation of Mormonism. We believe they will then find it worse than any form of error extant. Should any think this error harmless, let them examine the subject more fully, and they will find that it is ruining thousands of precious souls. Instead of it being the only way to be saved, it is one of the many ways to be lost. There is one ONLY way to be saved, but it is not Mormonism. There are no exceptions to the ONLY way laid down in the Scriptures.

"BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED."

(*From a Friend in London.*)

STIRLING, *January*, 1854. PETER DRUMMOND.